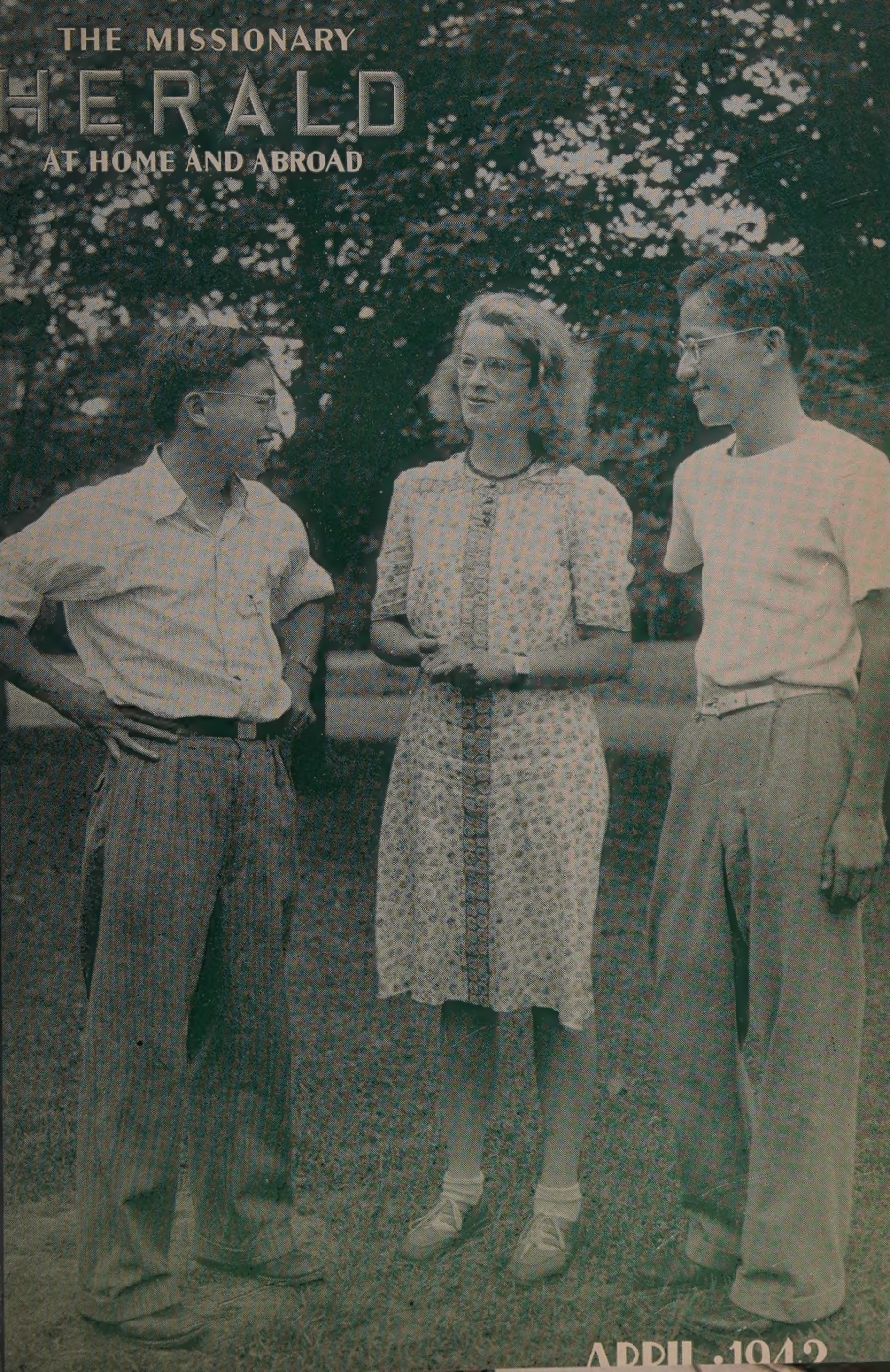
THE MISSIONARY

HERALD

AT HOME AND ABROAD



APRIL 1942

THE FELLOWSHIP OF THE CHURCHES

Needs Your Help

IN THESE DAYS OF TENSION

●

YOUR PRAYERS!

YOUR INTEREST!

YOUR SUPPORT!

We must give ideals and morals to our youth in this day of great temptations!

We must stand by and strengthen the units of the Christian Church around the world.

We must now in time of war make constructive plans for a Christian peace.

We must keep strong a faith in the source-springs of democracy—the Fatherhood of God, the Brotherhood of Man!

●

For definite projects, programs, information, write

THE STATE CONFERENCE

or

THE MISSIONS COUNCIL

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The Missionary Herald

At Home and Abroad

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Vol. CXXXVIII **APRIL, 1942** **No. 4**

Our Cover

Our cover this month suggests the Easter message better, perhaps, than the usual Easter design would do. We are indebted for it to Mrs. George Shepherd of China. Please read her article on the young man at the right.

The cover shows a Japanese, a German refugee, and a Chinese fraternizing in real Christian fellowship—a true representation of a cross section of that great world fellowship which exists today in spite of a terribly divisive war—an earnest of what can be banked upon when the time comes for constructive action in the interest of a just and durable peace after the war, because in each land represented there is a Church of the Living Christ.

It now looks like a long period of inexpressible suffering for those in Japan, China, Germany, as well as in America who believe in Christ's way of binding persons and peoples together in mutual helpfulness and happiness.

But we must hold fast to our faith in one another and in the ultimate reign of God in all human relations.

We can find needed grace through Him who has lived, died, and risen again, and who is "seated at the right hand of God."

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Ho Chung

By Dr. Clara S. Shepherd

"On the morning of the 18th of last June, I went to the Lisle station to meet some new members of Fellowship. A Chinese student alighted from the train. There was a smile on his face. That Chinese was Ho Chung.

"As we introduced ourselves I felt a bit embarrassed because our countries were at war. But that was only for a moment. We slept in the same room, ate together and prayed together on the hillside, absorbed in the beautiful work of the Creator. The strain faded away rapidly, and both of us agreed that our future work and services were needed.

"In a world in which people are too much inclined to accuse each other Ho Chung's attitude of tolerance was really remarkable. I am sure that we his friends will be able to fulfill our tasks by realizing his spirit. I have to go back to Japan now, but I shall always think of him wherever I go."

These words were written to me by a Japanese to whom I had to tell the tragic story of Ho Chung's death by drowning late last August at Maranacook, Maine.* Ho Chung had told us of this Japanese last summer as he roamed the Cape Cod beaches with us. He had found this friend in a Christian international group—the Lisle (N. Y.) Fellowship—composed of Christian young people who wanted to bring an understanding of international coöperation to a rural American community by living in the homes, participating in the work of the homes, and in carrying out certain educational and recreational programs in that community.

Thus two youths educated and nurtured in American Board institutions, one in China, the other in Japan, came together in service in and for America, and formed here an eternal friendship in spite of the war that was erecting great barriers of hatred between their countries.

* * *

Ho Chung came to America in 1939 on an exchange fellowship with Tuskegee Institute—which, by the way, hopes after the war to send someone to our Fukien Christian High School where Ho Chung taught chemistry.

The faculty at Tuskegee, as well as the students, according to Dr. Ralph Felton of Drew who met the young man while traveling in China, felt greatly honored to have Ho Chung

*Ho Chung left a widow and two small children. Mrs. Shepherd is hoping to raise funds to care for the family.

among them. J. R. Otis, director of the department of agriculture at Tuskegee, reports that our young Chinese scientist was "very much at home with the students" and that this "exchange of student fellowship will do much to better international relations." And as for the practical results of Ho Chung's exchange fellowship, we learn from Dr. G. W. Carver of the Institute, the famous Negro scientist, that he and the young Chinese worked out together some new methods for using the peanut in China.

After a year and a half at Tuskegee, Ho Chung went to the Iowa State University where in the words of one of his professors he worked as "a devoted Christian in search of better tools by which his service to China might be greatly improved." He was well liked there and gained the reputation of being a good promising student. He received an M.S. in Agriculture.

* * *

Ho Chung's plans for a return to China were completed and his actual sailing booked—but this return was not to be. Strange are the ways of Providence!

Fukien Christian High School is in exile, having fled from Foochow into the interior of the province. It is in drastic need of the leadership that Ho Chung was to have given. It now remains for us, the living, to consecrate ourselves to the task which he had scarcely begun when he was called home.

PETER Y. F. SHIH OF FREE CHINA WRITES:

"I am more optimistic about the world situation than ever before.

"Although there is war all over the world now, still there is a light dawning. We Christian people who believe in peace must work harder than ever if we are to achieve an everlasting peace in the world. Now is the time to plant the seeds of peace so that when the war is over—and it will be over sooner or later—we shall be ready to act and shall have the hearts and lives of many people who are ready to act with us.

"Constant preaching of a spirit of love and peace is necessary. There must be continual efforts at peace education and a determined attempt to live peaceably in all situations in our own lives. Peace can't be achieved hurriedly but must be achieved through patience and determined effort.

"I read an article the other day which gave a good definition of a pessimist. 'A pessimist often is an optimist who thought he could get something for nothing.' Those of us who are working for peace must be willing to pay the price of peace and not try to get something for nothing."

Churches Urge U. S. to Aid Just Order in Postwar Era

By Carlyle W. Morgan*

AGREED that a heavy responsibility for ordering international relations in conformity with moral law rests upon the United States, the National Study Conference on the churches and a Just and Durable Peace, set up by the Federal Council of the Churches of Christ in America, and held at Ohio Wesleyan University, March 3 to 5, today urged that the United States coöperate with other nations toward a just world order implemented by adequate international police forces, and involving some delegation of national sovereignty to an international authority.

The study conference of some 374 delegates was drawn from Protestant organizations representative of 22,000,000 adherents of Christian churches. Leading churchmen and laymen from 40 states, Canada, and Great Britain attended. Among them were many nationally recognized authorities on government and international relations who worked with sections of the conference devoted to political, economic, social and religious aspects of postwar reconstruction.

*Mr. Morgan is a member of the staff of *The Christian Science Monitor*, in the March 7 issue of which this article appeared. We have been given permission to reprint it in the HERALD.

The Conference's indorsement of specific recommendations in all these fields, and especially in the political, indicated among American churchmen a trend toward internationalism more clearly marked than in the last quarter of a century.

Transitional Period

Probability of a transitional period after the war has ended was recognized in proposals that the United States help insure the establishment of order, provision of food, shelter and care for war victims, and restoration of government and economic activity in devastated areas. Such emergency measures, it was agreed, would require joint policing of these territories for protection of minorities and disarmed populations. The Conference warned against punitive reparations, war guilt decrees and willful or capricious dismemberment of nations.

Among powers regarded as necessary to the sort of international authority envisaged by the Conference were "the power of final judgment in controversies between nations," maintenance and use of armed forces except for those needed for the preservation of domestic order and "the regulation of international trade

and population movements among nations."

Such an international government should consist, according to the findings of the Conference, in an international legislature, an international court with adequate jurisdiction, international administrative bodies with necessary powers, backed by international police forces, and provision for world-wide economic sanctions.

As steps toward such a government the Conference saw a need to establish international bodies of many sorts charged with specific duties. Agencies such as the International Labor Office of the League of Nations were recommended to coördinate natural resources, shipping and food distribution. It was stressed that these agencies should not, however, be permitted to become a substitute for more complete and authoritative form of international government.

Durable Peace

The problem of establishing a durable peace was attacked as a social problem in resolutions deploring racial discrimination, especially that in the United States against Negroes. The Conference commended President Roosevelt's efforts toward elimination of racial discrimination in industry and public services.

Economic bases for practical peacemaking were seen as centering around the fact of national interdependence instead of assumptions of economic independence. The Conference urged the coöperation of all nations toward better labor standards, general economic advancement and social security.

* * *

For the benefit of delegates Ohio Wesleyan University coordinated its Merrick-McDowell Lectures with the meetings of the Conference.

The Lectures

Bishop Francis J. McConnell of the Methodist Church opened the service. He spoke of the failure of the League of Nations after the last war. "The situation today is much better and the prospect is brighter," he said. "When men decry all such discussions as those proposed here on the ground that they availed nothing at the close of the last war, the adequate answer is that there was then no such widespread discussion and what there was came after the war, and that was too late."

Dr. Hu Shih, Chinese Ambassador to the United States, declared "an independent, unified, modernized and strong China to be an indispensable condition for an enduring peace in the Pacific area." He further stressed that peace must have power to enforce itself. "Without this essential element of enforcement, all law and order are empty words," he said. "Therefore, the new world order which we want to

see set up as the necessary condition for a durable peace in the Pacific area or in any other part of the earth, must be a 'League to Enforce Peace.' This new world order must command a sufficient amount of organized force to support its law and judgment."

Dr. Leo Pasvolsky, special assistant to Secretary of State Cordell Hull, pointed out that wars are not fought for their own sake, but for the sake of determining which of the protagonists will shape the peace that follows.

"In the last postwar period the nations which, through untold sacrifice, established their right to shape the peace failed to take positive action necessary for fulfilling the vast responsibility which this devolved upon them. . . . While doing everything . . . to win the war, no effort should be spared at the same time to develop . . . a firm determination to follow resolutely a course well ahead of time. . . .

"For several months an Allied committee has been at work in London on the problems of postwar relief requirements. The Rio de Janeiro meeting of the Ministers of Foreign Affairs of the American Republics in January decided to convoke an inter-American technical economic conference to prepare programs for postwar reconstruction. All appropriate departments and agencies of our Government are hard at work in their respective fields on problems of the future as well as of the present. . . . There is more than a good chance that we shall emerge from this war with the technique for economic peace reasonably well worked out."

The Rev. Dr. William Paton of London, a secretary of the World Council of Churches, warned that "one thing in the postwar world that we as Christians shall have to face is the preservation of human values in the face of national and international economics which will be more and more planned."

John Foster Dulles, chairman of the Federal Council of Churches Commission to Study the Basis of a Just and Durable Peace, pointed out that "the world today has a population and standard of living which is predicated upon interconnection. Interdependence is a fact. . . . But there exists no political authority to bring into this field the order which is the only alternative to periodic violence and destruction. . . . The solution we envisage would doubtless require the three classic branches of government—the legislative, the executive, and the judicial. The present League of Nations . . . might well serve as this legislative and appointing agency, although the Covenant would require amendment."*

Carl J. Hambro, president of the Norwegian Parliament, and president of the League of Na-

*[Dr. Dulles' significant lecture will be available in separate leaflet form; the other lectures will also be in print later.—*Editor.*]

tions, delivered the final lecture. He stressed the role of education in peacemaking, pointing to the possibility of foreseeing this war through discernment of the trends of education in Italy and Germany during the last decade or more. He explained many of the technical reasons for League failures as due to divided loyalties of statesmen trying to serve both international order and strictly national interests at the same time.

The Guiding Principles of the Delaware Conference

WE BELIEVE

I—That moral law, no less than physical law, undergirds our world. . . . If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

II—That the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils. . . .

III—That it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

IV—That the principle of cooperation and mutual concern, implicit in the moral order and essential to a just and durable peace, call for a true community of nations. . . . The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples. . . .

V—That economic security is no less essential than political security to a just and durable peace. Such security nationally and internationally involves among other things the use of material resources and the tools of production to raise the general standard of living. . . .

VI—That international machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing. . . .

VII—That that government which derives its just powers from

the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. Until that shall be realized the task of colonial government is no longer one of exclusive national concern. . . .

VIII—That military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period. Any initial arrangement which falls short of this must, therefore, be looked upon as temporary and provisional.

IX—That the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color or creed. . . .

X—That in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States. . . . We must be ready to subordinate immediate and particular national interests to the welfare of all. . . .

XI—That a supreme responsibility rests with the Church. . . . The Church may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. . . .

XII—That as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living. . . .

XIII—That the eternal God revealed in Christ is the Ruler of men and of nations and that His purpose in history will be realized. . . .

IMPORTANT NOTICE

The dates of the coming General Council meeting at Durham, New Hampshire, are NOT June 23–30 as announced on page 28 of our February issue. These have since been changed to June 18–25.

WHAT DOES EASTER MEAN TO YOU?

What does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly-clad, devoted throngs
Of worshippers unite in songs
Of praise in lily-scented air?
Is that what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray
If this is all to Easter Day.

But, if this blessed season brings
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender cord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home,
No pain or loss can e'er efface the bliss,
Dear Friend of Easter, when it means all this.

—Mary Ricker Conard,
In the Pilgrim Fellowship Newsletter
for February

Building the Church Through Church Buildings

"We are concerned with church building in the largest sense of that term," explained William Kincaid Newman, the youthful head of the Church Building Department of the Board of Home Missions. "Many people assume that all we are interested in are title deeds, mortgages and insurance policies. They conceive of the Church Building Department as a celestial building and loan association. But the documents which lawyers draw up and banks store away in safety deposit vaults are only incidental to our major objectives. What we really seek is to make our churches more effective agencies for the extension of Christ's Kingdom."

"Some churches think of your Department more as a debt collector than anything else. What would you say about that?"

"We bring pressure to bear on churches that owe us money for two reasons; so that the money can be re-loaned to other congregations that need it, and because it does churches good to pay their debts. Leaving out the ethical phase of the matter, the necessity of paying off mortgages compels churches to put their finances on a more efficient basis. Most churches need this. Viewed in the large, the giving of our churches towards local support—not to mention missions—is paltry. I divide churches into three classes; cigarette churches, movie churches and those which really give. The first are those in which the members average the price of a package of cigarettes a week for church support; the second are the churches where the members give as much per week as it would cost to go to a first-run movie. If we could get the giving of the cigarette churches up to the level of that of the movie churches, a multitude of our financial problems would be solved, and most of our debts taken care of."

"Do you think that debts are good for a church?"

"That depends upon both the size of the church and the size of the debt. When congregations become mired too deeply they lose the fine fervor of their Christian devotion. Often the pursuit of dollars distracts their attention from the real purpose of their existence. A church overwhelmed with debt faces several temptations: to appraise its constituency in terms of what it can get out of them rather than

A fire, generous giving, and the help of the Church Building Department resulted in this sanctuary in Kane, Pennsylvania

what it can do for them; to esort to unworthy means of noney raising; to yield to blank lespair."

"How do you save them from uch perils?"

"We discourage churches from uilding beyond their means. The arger the project, the smaller the roportion which we will take are of through grants and loans. Sometimes churches go ahead vithout consulting us, and then all for aid. In recent years we have done a good deal of refinancing, but only in cases when this would result in a substantial and rapid reduction in the total indebtedness and where this promises to release the energies of the church for a more abundant service to its community."

"What is your yardstick in deciding the amount of assistance which a church should have either with building a new edifice or meeting an old debt?"

"The devotion of its members

The Church Building Department helps many small churches, such as the German congregation in Sidney, Montana

is the measure of the strength of a church. We consider it unfortunate when a church is presented with a building, for the building of itself will not create a church. We are suspicious of situations in which two or three people are contributing most of the funds for securing a sanctuary. Such churches are easy victims of adversity. Experience has taught us that we usually suffer loss when some optimistic soul persuades us to put money into churches which are being promoted on the basis of future prospects. We are not interested in real estate developments but in aiding churches to become effective spiritual forces. Where many people are sacrificing to make possible the erection of a church there is every reason to believe that the organization will continue and the debt be repaid. The more a congregation does for itself, the readier are we to help it. That is nothing but plain sense. The real security for our loans is not real estate or brick and mortar, but the loyalty which people feel for their church."

"Are you doing anything to improve architecture?"

"We are trying to prevent the ins of yesterday. Before we will onsider making a grant or loan ve ask to see the plans. These re gone over carefully in this ffice and then sent to Mr. Elbert Conover of the Interdenominational Bureau of Architecture for urther criticisms. Such suggestions as may seem advisable are hen sent to the church. The lements we stress are beauty, tility, economy. In one city ve have had to save four churches rom foreclosure, and in each nstance the financial troubles vere due to the architectural blunder of making the auditoriums too wide. A narrower roof span would have saved enough money to have kept the indebtedness within reasonable limits, would have reduced the troubles of the preachers by giving them more compact congregations, and would have added greatly to the worship experience of the people. When local people view our suggestions with suspicion they fail to realize that we have had many illuminating experiences with church buildings. We have gotten to the point where we will not aid churches of whose plans

Wm. Kincaid Newman studies a blue print

we do not approve. Practically always matters are discussed back and forth until a common agreement is achieved. This is particularly true if I, or Stanley North, our director of City Work, can sit down and talk things out with a committee."

"Do you approve of the use of volunteer labor in building or remodelling churches?"

"Most assuredly we do, provided, of course, that there is somebody in charge who really knows his business. What we desire is to promote active, working churches. When people put the labor of their hands into a proposition they are not going to let it fail. Volunteer work is especially effective in repairing and remodelling old buildings. With the cellar dug and the roof on, the other details can be taken care of piece-meal. We take such work into account in making loans."

"Is this a good time to pay debts?"

"Decidedly so. More money is in circulation than for years, particularly in defense areas. Much of it is getting into the pockets of our church people. They are reluctant to commit themselves for the future, but they are disposed to take care of past obligations. This is the best chance the churches have had in years to get rid of their mortgages. We are urging them to pay up!"

Mr. Newman graduated from Princeton in 1931 and from the Law School of the University of Pennsylvania in 1934 and has been associated with the Church Building Department since Dec. 1, 1937. His great-grandfather was a pioneer home missionary in Illinois, his grandfather a secretary of the Home Missionary Society, and his mother an active leader among the women of our churches in Pennsylvania. Each year he makes a number of field trips to consult with churches concerning their problems. He is ably assisted by Miss Letitia Ketterer, who holds the degree of Bachelor of Science from the School of Commerce, Accounts and Finance of New York University.

The Church Building Department holds 976 active mortgages on church properties on which repayment is expected. It also holds 1717 grant mortgages which do not become active unless the church leaves our fellowship or ceases to function. Since its organization in 1853 it has given aid in excess of $15,000,000. to our churches in their building enterprises.

WE EXAGGERATED

On page 26 of the last issue we stated that our churches had raised $144,161,000 for War Victims. Unfortunately the last comma should have been a period, making the amount $144,161.00. We're sorry the first figure was not correct.

Rural Life Sunday is May 10

RURAL people have more than their share of the babies born in America. Rural churches produce an undue proportion of our preachers, teachers and missionaries. In the past, religion has had its springs in the country rather than in the city. As a river gathers to itself a multitude of streams which have risen in distant hills, so the city recruits its life out of smaller communities.

Because the country is the reservoir from which much of our best life flows, it is appropriate that once a year our churches should observe Rural Life Sunday. Traditionally it is the fifth Sunday after Easter and this year falls on May 10. "Suggestions for the Observance of Rural Life Sunday" may be had upon request from the Town and Country Department, Board of Home Missions, 287 Fourth Avenue, New York City.

Our New Leader in Missionary Cultivation and Support

ALBERT D. STAUFFACHER, pastor of the Plymouth Church of Lansing, Michigan, was elected "Minister of the Missions Council, with the responsibilities of Executive Secretary" at the mid-winter meeting of our missionary agencies held in Evanston, Illinois. He will assume this new position not later than June 1, with his formal induction into office taking place at the meeting of the General Council in Durham, New Hampshire.

This action is the result of two years of study, discussion and search. The new title symbolizes a new approach to the problem of missionary support. It is born of the conviction that for the future missions must be presented in terms of their larger objectives and must be intimately related to the organic life of the church at home and to the building of the ecumenical church throughout the world. Only as spiritual ideals are exalted and Christian purposes quickened throughout the church can we hope for intelligent and consistent support of missions.

With this ideal in mind, a search was made for a man of mature Christian experience with a mind trained in philosophical thought who had demonstrated his ability to impart his ideals to others. It was also felt as a secondary consideration that he should be intimately acquainted with the life of our churches and possessed of effective talent for organization and administration. Obviously the place to look for such a man was among the pastors of our larger churches.

To a remarkable degree the training of Albert D. Stauffacher has fitted him for this position. He was born in Monroe, Wisconsin, of Swiss ancestry. He took his bachelor's degree from North Central College and his master's from the University of Wisconsin and received his honorary Doctor's degree from Pomona College. From 1913 until 1916 he taught in the theological seminary of the Methodist Church in Tokyo, Japan. He entered the Congregational fellowship while teaching in the Pullman Technical School on the far South Side of Chicago. Through the good offices of Frank G. Ward he became both a graduate student in Chicago Seminary and pastor of our church in West Pullman. He has held four conspicuous pastorates: at Alexandria, Minnesota, 1918–1920; at Northfield, Minnesota, the seat of Carleton College, 1920–24; at Claremont, California, in the shadow of Pomona and Scripps Colleges, 1924–39; at the Plymouth Church of Lansing, Michigan, since 1939. Out of twenty-five years in the pastorate,

Albert D. Stauffacher

nineteen have been with college churches.

In addition to his work in Japan, Albert Stauffacher has evinced his interest in missions by two visits to Mexico, one under the auspices of Hubert Herring and the other as chairman of the commission of the Southern California Conference which administers the American Board work on the West Coast. In 1936 he and Mrs. Stauffacher made a trip around the world studying both Christian missions and the oriental faiths. More recently he has been a director of the Board of Home Missions. At the Oberlin Council he served on the committee which drew up the by-laws for the Council for Social Action. He and Mrs. Stauffacher have two sons: Robert, who is a teacher in California; and Charles, who is in government service in Washington.

While it is expected that the new Minister of the Missions Council will direct its general policies, it is not contemplated that he shall be immediately responsible for all the details of administration. For the past two years Mrs. William H. Medlicott has directed the work of the Missions Council as Associate Secretary with good humor, grace, ingenuity, economy and efficiency in the face of uncertainties which would have tested the courage of anyone. Under the new arrangement it is expected that she will continue in her present position as Associate Executive Secretary, perhaps giving less time to "problems of state" and more to the administration of office and organization details, the development of the Speakers' Bureau and other agencies for the effective presentation of missions to our churches.

"HOW WE GOT OUR BIBLE"

Is the theme of the Children's Day dramatization which will be mailed to all pastors immediately after Easter. Additional copies may be secured from the Board of Home Missions, 287 Fourth Avenue, New York City.

American Board Missionaries Travel—and Stay Put

By Wynn C. Fairfield

AMERICAN Board travelers through dangerous seas have continued to reach their destinations safely. Miss Mary Beals of Inanda, **South Africa,** arrived in New York in February after a forty-two day voyage, the last twelve days blacked out. A radio received February 24 from Miss Eva Peek reported her safe arrival in **Ceylon,** after an adventure-filled voyage that included a "ringside seat" as her vessel entered the harbor of Honolulu during the attack on Pearl Harbor on December 7.

A cable received March 19 from **Ceylon** reported that Mrs. Bunker and Mrs. Lockwood with their children had left for Kodaikanal in India, for their normal hot-weather vacation, and the other missionaries would join them "shortly." This is not interpreted to mean they have left under advice from government.

We are trying to appraise the relative dangers of remaining in **India** and the **Near East** and of attempting to travel to America for furloughs due in the summer of 1942. Those in India due for furlough have been authorized to take extended vacations in India itself, if they prefer that to attempting the sea routes open. Some missionaries in Angola, **West Central Africa,** have chosen to take short furloughs in the more temperate climate of the Union of South Africa instead of taking overdue furloughs.

A radio from Dumaguete in the **Philippines** on March 10 from Mr. McKinley reported: "Located safely; have provisions; making garden; all well." Another cable of the same date reported the Dumaguete situation unchanged and all well after the shelling reported in papers on March 4. A radio from Dansalan on March 11 was entirely concerned with business, which was interpreted to mean that all there were well. Radios to other boards and newspaper despatches give grounds for hope that Mrs. Tong and her children at Baguio had been released from internment, if indeed she had ever been interned; and that our six missionaries in Manila may have been given their freedom.

The development in the Philippines may have been due to the

conclusion of an agreement in principle between our government and that of Japan providing for the repatriation of certain categories of non-official persons, including religious workers and their dependents, at the time the exchange of official personnel may be effected, subject to the capacity of the exchange vessel. The exchange is to take place at Lourenco Marques on an unspecified date. We hope that at least some of our missionaries may have the opportunity to be included and will avail themselves of it.

A message by a circuitous route from one of our **North China** stations reports: "All well; food plentiful; freedom in compound; activities suspended; local shop lending funds." This can probably safely be taken as representative of the situation in most of the stations on January 19 when it was sent. It arrived on March 16. Other messages report the Peking Union Medical Hospital was closed on February 1. A despatch has reported Mr. Leete in Shanghai safe.

A number of letters have now been received from North China, written after the Board had cabled on October 21 advising against further delay in sailing for any who expected to leave in the summer of 1942. One of the youngest members of the mission wrote on October 30: "My soundest political instincts and rational thought lead me to the conclusion that to stay on here is utterly foolish. . . . However, when I let my emotions play, I am on a sort of borderline between political thinking and Christian thinking. All of my soundest and deepest Christian beliefs tell me that I ought to stay. No one ever promised that the Christian way of life was going to be an easy one, one in which we could seek safety and peace, one in which we could always escape suffering. . . . Where would the Christian Church be today if Paul, Luther, Huss and the hosts of others had been more concerned about prisons, beatings, shipwrecks, principalities and powers etc. than they were about doing the will of God and the preaching of Christ crucified? And what would there be of Christianity if Christ had not suffered the cross, in physical and mental agony, and overcome it and risen above it? And who am I to believe that I can escape, or even desire to escape, what three or four million men and families of Europe have already undergone, and what a large number of American ones will probably have to?"

"Then, of course, there is the loyalty which I feel to the . . . particular section of the Church where I hope to be able to spend my life. . . . It seems to me that someone who, God willing, can be around for the next thirty years ought to stay by and get into things as much as possible now." He stayed.

Some prospective readers in the red hills of Alabama

Talladega's Bookmobile

By Miss Etta Stenton, Talladega College 1941

OUR sturdily built half-ton truck is equipped to carry about seven hundred books (though our patronage does not as yet warrant such a huge load) and built to weather everything from mudholes and ruts—hub-deep—to ditches several feet wide which must be crossed to reach tiny rural schools.

In October 1940 the Community Library of Talladega College was formally opened. In February 1941 the Bookmobile was purchased and we began the arduous task of serving thirty-nine schools located in the red hills of Talladega County. We also hoped to develop considerable adult patronage.

The time is 8 a.m. say, Tuesday. The day's route includes Childersburg, Talladega Springs, Mountain Grove, Nottingham, St. Mary's—or maybe it's Barclay, Sweet Home, Cedar Creek, Pine Grove, Sycamore, Welcome Springs and Mt. Sinai. The

Bookmobile is loaded with approximately three hundred and fifty books. Those on the right side are for juveniles and those on the left for adult readers. The mileage is checked, the heater turned on (for the month is January), and we are ready for a typical daily route.

Our first stop is a colorless, one-room structure, its joists precariously supported on several stones. The crowded school has no desks or chairs but long, hard benches, arranged awkwardly around a stove too small to give sufficient heat. School has just begun. We hear the gladsome hum of children whispering. "It's the bookmobile; the 'Library Lady' is here." The children rush out—all six or eight grades. Steady informal "lecturing" on the care and use of books has taught them to return their old books before selecting new ones and not to crowd unnecessarily or abuse the books. Then the work begins. The teacher and the "Library Lady" see that sixth-grade Mary doesn't take an "easy" book with pictures and that first-grade Johnny doesn't select a philosophical treatise on "Ethical Living" just to be checking out a book. Some twenty books are drawn and I wonder "Will we have enough 'easy' and juvenile books to last us through the day?" They are our most desperate need.

At the next stop we give an entirely different type of service. This school is larger—three rooms and three teachers. It's a little colder and we are gratified to see the children coming out to the Bookmobile when the fire inside is most inviting. Because of the larger numbers, they come by grades. Books are selected and checked as before, but we wait after the children have left for a group of adults who have solemnly promised to look the Bookmobile over. We know better than to expect the whole P.T.A., for the idea of reading for recreation (and free of charge) is new to most of the country people. We are happy when two old ladies and a young woman come down the road. The job of book selection is difficult. The young woman may carry away "The Good Earth" and ask to have "Native Son" saved for her, but few books have been written for near-literate adults, such as our two old ladies are likely to be. Stewart's "Mother's First Book" or a copy of Lillie A. Faris' "Standard Bible Reader" would make them happy, but frequently our supply has been exhausted. Biblical stories are always "best sellers." We need inexpensive editions in large print, written in basic English, and with colorful illustrations.

With a promise to be back in two weeks, we depart for our next stop, which is not a school but a station, and serviced primarily for adult readers. We have five such stations—three in

the county and two in Talladega.

About 4 p.m. we head for Talladega, having served approximately ten schools and five hundred children. Occasionally adults stop us to ask "How much are your books worth?" We gladly explain our service and sometimes register such inquirers and lend them a book on the spot.

Gifts of books, new or used, especially for juvenile readers, are always gratefully received. Simply address them Savery Library, Talladega College, Talladega, Alabama.

That the Next Peace May Endure

By Mrs. Royal G. Whiting—Associate Director, Council for Social Action

STAMPED on each piece of butter served in an attractive tea room in Evanston where we frequently ate during the Mid-winter Meetings was the slogan, "Remember Pearl Harbor."

Thus are we urged to hatred and indigestion.

Of course we cannot "forget" Pearl Harbor, but it is the quality of our remembrance that counts now and that will determine the kind of peace to come after the war is over.

I happen to be one of the people who believes that a military victory for the United Nations is a prerequisite to any just or permanent world organization. But a military victory will not guarantee either justice or permanent peace. If all—or even most Americans—come to hate the Japanese, Italian and German people; if even the butter on our bread spells revenge, we may win the war. But we shall lose the peace—again. This we must not do.

It is for this reason that the Congregational Christian Study of World Organization is of paramount importance to church people.

What would be *your* answer to the following questions?

Is disarmament of the Axis nations, without similar disarmament of the United Nations, a realistic proposal for a stable world order?

Can military power and world trade be subjected to international controls without sacrificing the values of national cultures?

If the Axis nations are defeated, should they be compelled to become members of an international organization? Should they be given equal rights in that organization?

Should an international army or air force completely replace national armies?

What general policies should be supported with respect to colonies in the post-war world?

Now—while we wage the war—let us prepare our minds for peace. If all men and women of good will have the courage and strength to carry this dual responsibility, our grandchildren may be able to say, "Remember Pearl Harbor? Thank God, those days are gone forever!"

Three hundred of our churches are planning or carrying on discussion groups; 1000 copies of the study packet have been ordered. This is a good beginning, but it is not enough. The Committee hopes that *all* the members of our churches will inform themselves upon the problems involved in building the world community.

The following materials may be ordered from the Council for Social Action, 289 Fourth Avenue, New York City:

Questionnaire—Free.

The Struggle For World Order, November issue of SOCIAL ACTION single copy, 25 cents; 2–9 copies, 20 cents each; 10–24 copies, 15 cents each; 25 or more copies, 10 cents each.

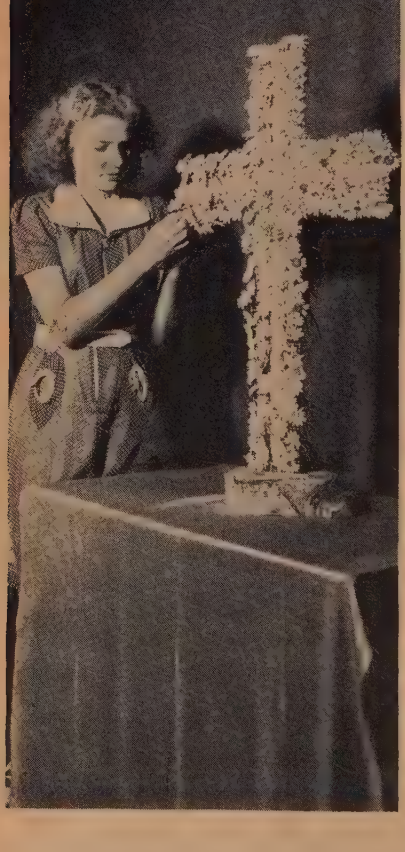
World Order Packet, 35 cents each, postpaid.

Chinese, Negro, German and American students starting for a week-end of Christian fellowship and service in an up-state New York village under the auspices of the Lisle Fellowship

A CONCERN

Characterize
The Board

Thousands of young people are finding new meanings in the Christian faith through our summer conferences and the Pilgrim Fellowship



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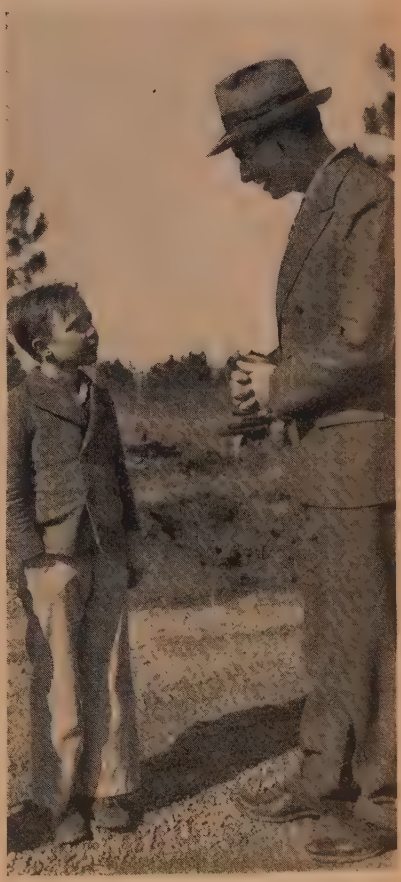
Seth Baggett, home missionary at Reeves, Louisiana, chats with a friend



Foreign Flashes

Dangerous Living

Africa is still wild country. Miss Ivy E. Craig of Chikore, East Africa, writes that the young people are not walking home from the schools in couples, but in groups, because the lions have been so fierce that they have attacked human beings as well as donkeys! Parents have sent word that their children must travel by daylight. Famine has increased the fierceness of the lions and reduced the resistance of the people to disease. Influenza and pneumonia have caused many deaths.

In Perils Oft

After 43 days on an American freighter sailing through war zones, Miss Mary E. Beals, teacher in Inanda Seminary, Inanda, South Africa, reached her home in Boston in February. Miss Beals went out as a term worker for three years, but stayed for four. There were only two passengers on the freighter—Miss Beals and an engineer from California. This fellow American, plus the captain and the chief engineer, made up her family on this dangerous voyage—that is, with the addition of the ship's cat, who was a very friendly soul. The ship was blacked out all the way and occasionally they were warned of submarines in the vicinity. The real strain came, however, between Trinidad and Boston when for fourteen nights everyone slept with their clothes on and with life preservers and flashlights close at hand. When Miss Beals left the ship at Boston, the captain shook her hand and said, "You have been a good soldier and a good sailor."

Turkey Needs Wheat and Doctors

The cost of living has risen sharply in Gaziantep, Turkey. Wheat doubled in price last year. This year it has gone higher still, and is now almost impossible to secure. The American Hospital at Gaziantep has been supplementing the wheat supply of its workers from its own stock. Many Turkish doctors have been called for military duty. Except for our American Board staff this city of 54,000 has only the chief health officer, two doctors at the city hospital, the doctor in charge of the Trachoma Hospital and Clinic, and his superior. Three military doctors try to see patients outside their hours of duty. This means a great increase in patients at our Clinic reports Dr. Albert Dewey.

Freedom Comes to Foochow

Dr. Laura G. Dyer, of the Pierce Hospital, Foochow, China, witnessed the Japanese occupation and subsequent withdrawal. For over ten days there was no electricity; and even kerosene and candles were for plutocrats. The hospital developed a combination of Chinese oil and kerosene that could be burned in the lanterns and tiny lamps which they had bought two or three years before when invasion seemed imminent. For three months they had midnight-to-daylight blackouts. Almost every day the Japanese came to collect statistics, inspect the hospital, take pictures, etc. The Japanese withdrawal brought intense relief. "The city was like a bottle of pop with the stopper loosened. Hunger, rags, no work—all were blotted out of the mind by Chinese flags, wide smiles, packed streets (heretofore deserted at night) and shouting boys with fire crackers." Foochow faces the problems of the blockade, depreciated currency, unemployment, impossibly high prices for necessities and poverty but its people are free again.

Her Smile Was Catching

Dinah is little, black, and seven months old. Her face shines with a lovely, crinkly smile. But not when she first came to the Health Center at Alexandra in Johannesburg, South Africa! Her father mistrusted European doctors. When her anxious little mother secured medicines at the clinic the father dumped them on the ground and substituted native remedies. One day he permitted Dinah to be brought to the clinic for special feeding. Under the new regime his small daughter blossomed out. Her smile soon spread to pop's face, too.

India's Women Learn

In the spring Miss Gertrude E. Chandler of Aruppukottai, India, found 12 young unmarried women in the village of Puthupatti eager to learn to read. It was Harvest Season. They worked long, hard hours in the fields but in the evening, despite weariness, they came to study from 8 to 10. Five months later a Women's Conference was held in this village. More than 200 women attended this meeting from six villages. The presiding officer was Pestov L. Ponnuswamy who has great skill in drawing out shy village women. They reported: "Our society has bought seventeen mats for the church"; and "Our women take part in the Sunday morning service by reading the Bible, taking up the collection, on the women's side, and sometimes leading the prayer." . . . "The women try to keep the church clean."

The boys did the wood work

They Built an Altar

BOYS AND GIRLS OF AMERICA

THE busiest part of our church in Kingston, New York, is the basement. The Sunday School and the Young People meet there the year around, while the church service moves down stairs from January to April to keep down the coal bill. And of course there are dinners and all manner of social events. The two attractions of the room have been plenty of space and abundance of heat.

But now beauty has come to the basement, thanks to the young people. One evening the minister, John F. Heidenreich, pointed to the platform at one end of the room and offered two suggestions: why not move the small desk and the large piano to either side and build an altar in the center? The young people said little but listened.

Nelson Lewis did some thinking. He is a high school graduate who was then working in a local garage, but has since entered the army. He made a pencil drawing of an altar and took it to the

But the girls serve at the completed altar

minister. Mr. Heidenreich looked it over and could see no way of improving it.

The plan was next taken to the young people. They studied it, and then decided to go to work. Nelson Lewis chose eight or nine boys to help him with the wood work, while Ruth Parslow, the president of the organization, enlisted three girls to assist her with the draperies of royal blue satin and the altar cloth of white sateen with a blue cross-and-crown design in silk and a border of gold braid.

So far their expenses were solely for wood and cloth and totaled a little less than twenty-five dollars. The young people figured out that one layer of pennies covering the entire altar would bring in just the amount needed. Nobody can resist such an opportunity; the money was soon in hand.

Getting something to put on the altar proved easy. Beautiful solid brass candle sticks were donated by Mrs. John Cordts, a Roman Catholic friend who is greatly interested in the opportunities which our church is offering its young people. The minister gave the Bible.

Of course the young people are proud of their handiwork and more interested in worship than ever before. The Kingston Youth Organization has nearly a hundred per cent record for church attendance.

A Pool of Personnel

By Fred Field Goodsell
Executive Vice President of the American Board

THIS global war is seriously complicating the sending of greatly needed recruits to fill the depleted ranks of our missions abroad. In former wars at least one ocean remained open! It would require forty-one properly qualified persons to meet minimum needs during 1942. The Prudential Committee of the American Board has authorized the securing and appointment of nine physicians, seven of them married men; one nurse; five ordained men and their wives; ten teachers; and four social workers. The Candidate Department of the Board is in touch with an increasing group of young people seeking specific information. We welcome correspondence from anyone interested.

We believe that even during the most active phases of the war some of the needed recruits will be able to sail for their fields, especially physicians and nurses. What about those who wish to go at once and cannot? What about those on the eve of completing their preparation for life work who have made Christian service abroad their aim?

The answer is A POOL OF PERSONNEL. We hear that the governments of Great Britain and the United States are storing great quantities of foodstuffs and other necessities over against the day when the weary, hungry world will cease fighting. For a still greater need, the American Board proposes to prepare a pool of personnel—young people ready to go to China, to Japan, to India, to Africa, to the Near East, to the Philippines, in the service of the Lord Jesus for tasks which even now await them and which as time passes grow ever more urgent.

The Prudential Committee of

California young people learn of missions from Miss Paramasamy of Ceylon

Miss Charlotte Brenneman, daughter of our pastor at Williams Bay, Wisconsin, who has been teaching for a term at Inanda Seminary, South Africa, has applied for permanent appointment under the American Board

the American Board has just established a status for recruits called "Accepted Candidates." The Candidate Department will enter into correspondence with any applicant well under thirty years of age, explaining the probable openings for service in the years ahead and the conditions that usually prevail. The applicant's papers, including a health report, will be completed just as if immediate appointment and departure for the field were in prospect. These credentials, when approved by the Prudential Committee, will qualify the applicant as an "Accepted Candidate" whose full appointment and sailing for the field will be arranged just as soon as transportation and finances are assured.

What does the "Accepted Candidate" do in the interval between acceptance by the Board and full appointment as a missionary? We suggest either further study or interim service in America, which will afford valuable experience as well as a livelihood. The Board stands ready to do everything it can to facilitate whatever plans the "accepted candidate" may make. In accordance with its established policy, financial support of an appointee is assumed only on departure for the field.

The "accepted candidate" engaged in interim service agrees to give prompt consideration to a call from the Board for early service abroad, but also that for good and sufficient reasons either party may withdraw from the relationship at any time. If the interim is prolonged beyond one year, the candidate will submit a report on study or work done and upon any changes in fundamental attitudes or status (e.g. betrothal, or marriage) and will, on request, submit a health report, both of which are to be approved by the Candidate Committee before full appointment is recommended.

Camera News

By Dorothy P. Cushing

The prevalence of pulmonary tuberculosis in South India has created a tremendous health problem which the Willis F. Pierce Memorial Hospital, Madura, under Dr. Edward W. Wilder is seeking to meet in close cooperation with the health officials, and Lady Linlithgow who has been deeply interested in the whole program. This picture shows some of the patients treated at the hospital for this disease. At the extreme left is Dr. E. S. Chellapa who has charge of the tubercular ward and weekly clinics in addition to his other staff duties. Next to him is Mr. Arulasanam, graduate nurse. In 1939, Madura won the honorary shield as the city making the most progress in coping with this disease. In a survey of Madras City it was discovered that among its over 200,000 population there were at least 5000 open cases of tuberculosis.

HAIL AND FAREWELL

Miss Helen Jorgensen in Indian sari taken just before she left India for America after a 3-year year term as a teacher in Orlinda Childs Pierce School, Madura. She sailed on November 21 and reached California, January 20. She was in Batavia when war was declared. Her boat left Holland on its maiden voyage in 1939 and has never been back since.

A welcome party given Miss Grace H. Stowe, now a teacher in Capron Hall, Madura, India, who came from Kobe College, Japan last year (front row extreme left). Next to Miss Stowe is Miss Katie Wilcox, principal of the Orlinda Childs Pierce Memorial School and Miss Helen Jorgensen (in sari). The second and third rows are members of the mission whom many will recognize. The only stranger is Rev. Dawson Bowling of the Church of England (center of last row).

Rev. Apolinar Zambrano y Ramirez and family of Guadalajara, Mexico. Mr. Zambrano, pastor of the Guadalajara Congregational Church, was a delegate to the great Madras Conference. He is a real leader among the Congregational churches of Mexico. Union Theological Seminary, Mexico City, is his alma mater. This picture and the one on the opposite page were taken by John R. Scotford during his recent tour in Mexico.

Bidding the nursery children goodbye at the gateway of La Casa de Buena Voluntad—"House of Good Will," Guadalajara, Mexico, this social center conducts many activities, among them this nursery for children of working parents. Miss Margarita Wright, our "one man mission" in Mexico, is standing at the extreme right.

CASA
DE
BUENA VOLUNTAD

A Zulu in New York

MRS. NTOMBI J. TANTSI wants to get back to South Africa and her four sons and one daughter, but she has not been able to manage it. She left home on March 26, 1940, to attend the General Conference of the African Methodist Church. She arrived in New York on May 16, the day after the meeting closed! Last year she studied Social Science and Psychology at Morris Brown College in Atlanta, Georgia and travelled among the churches.

Mrs. Tantsi describes herself as a Congregationalist who married a Methodist. "My grandfather was converted to the Christian faith by Daniel Lindsay, pioneer missionary statesman of the American Board in South Africa," she explains. "The American Board is responsible for my second birth. To it I owe a debt of gratitude for having led me to the knowledge of Jesus Christ, whom to know is Life Eternal. From the American Board I have received my education at Inanda Seminary and in the Teacher Training Department of Adams College." It taught me the brotherhood of all mankind and the practicability of the Golden Rule.

"American missionaries have lifted many burdens from the shoulders of the women of Zululand. Were it not for them we would still be going about in our skin skirts with our babies on our backs tilling the soil, carrying bundles of firewood on our heads and doing practically all of the work.

"I have been made happy many times to find products of the American Board in all parts of South Africa with their lights shining in the midst of darkness. The labors of the missionaries have not been in vain. No power on earth can uproot the seeds that the spirit of God has sown in the hearts of men. Bombs may shatter and burn the flesh, but the spirit is God's and no one can kill it."

At home Mrs. Tantsi is president of the Transvaal Women's Missionary Society of the African Methodist Episcopal Church, which is supported by both American and African Negroes. It carries on missionary work among the "heathen" in Swaziland, Rhodesia and Portuguese East Africa. Her method of getting her members to work is simple. "If you are a Christian, you must be a missionary, you must teach others," she tells them. "I cannot understand anyone calling himself a Christian who is not interested in missionary work."

She does not belong among the skyscrapers of New York

Mrs. Tantsi comes of a remarkable family, and has an unusual one of her own. She is a cousin of Miss Sibusisiwe Makanya who studied at Schauffler College and travelled among the churches over ten years ago. Her oldest son, Cush Xatalaza, is twenty-two and is just completing his course at Adams College. He plays a saxophone in the school band, and passionately yearns to own one for himself. Cecilia Louise Inanda is fifteen and entered Inanda Seminary in February.

Although Zachariah Dabulamanzi is only thirteen, he has made up his mind to be the greatest physician which the world has ever known. He hopes to combine the wisdom of the African witch doctors with the skill of western medicine and by the use of both "benefit humanity." At eleven Frederick Bridgman Mfunjatiswa has his ambition set on becoming a bishop of the African Methodist Church. He is named after "the apostle to the African in the city" who is commemorated by the Bridgman Memorial Hospital in Johannesburg. The youngest member of the family is seven and is named Bryant Lindley Maziana after the pioneer missionary who converted his great-grandfather. Mrs. Tantsi's husband was a Zulu pastor who died a few years ago. She is a member of the African Methodist Mission and is located in Pretoria.

Mrs. Tantsi cannot see that there is much difference between racial discrimination in America and in South Africa—"only in my country there are no lynchings!" she added.

Of course her great ambition is to get home to Pretoria. She had hopes of leaving New York on December 28. That boat got through all right, but she was not on it. Nobody seems to know when there will be another one. In the meantime she is making speeches—and friends.

The General Council Goes Rural

The Administration Building, University of New Hampshire

An ecclesiastical assemblage out in the open country is something new under the sun, but such will be the session of the General Council of Congregational Christian Churches to be held at Durham, New Hampshire June 18 to 25. The spacious campus of the University of New Hampshire stretches from the railroad station for almost a mile to the village—which is so small that the financial temptations do not extend much beyond ice cream, which is said to be both abundant and good. The University of New Hampshire began as an agricultural school, and is still concerned with cows.

This will probably be the most intimate Council which our churches have ever held. Not only will the delegates and visitors be housed in the university dormitories, but everybody will eat under one roof at the Commons! Aside from the seminars and the Council lectures, the afternoons will be left free for sociability.

Yet Durham is surprisingly accessible. It is on the main line of the Boston and Maine Railroad between Boston and Portland, Maine, with ten trains a day stopping regularly and some more which will probably pause during the Council. To accommodate those who are not afraid to use up rubber, U. S. Highway 4 goes right through the town.

For restless souls who like to see sights, Portsmouth is just a little over ten miles away. By way of attractions it has innumerable old doorways, plenty of antique mansions, two interesting churches, a navy yard, the spot where Russia and Japan made peace in 1904 and the Piscataqua River—beyond which lies the State of Maine, which is a good place for beaches and lobsters.

With Dignity He Feeds His Flock

For thirty-five years Mr. K. preached the gospel in the Dakotas, Montana, Nebraska and for a brief period in western Canada. Nowhere is it hotter in the summer or colder in the winter.

Mr. K's congregations were composed of Russian-German farmers. They are a church-going, praying folk given to large families but not overly blessed with this world's goods. For them the thirties were a particularly difficult period. "Herr Pastor" is always treated with respect, but is never exposed to the temptations which are supposed to come with many dollars.

Increasing blindness compelled Mr. K to retire from the active ministry at the age of 67. He lives in a neat little cottage which his children have provided for him near his last church, although he now relieves his successor of any embarrassment by worshipping with our English-speaking congregation. Everything about the place is immaculate. His particular sport is caring for a flock of chickens. He may not see them too clearly, but the hens have no trouble discerning him, especially at meal times.

The finances of the K. household are simple, but surprisingly adequate. From the state he receives an old age pension of twenty dollars a month. Unfortunately, he did not join the Annuity Fund until eleven years before his retirement, so that he gets only $108. a year from this source. This is supplemented with a grant of $200. a year from the Ministerial Relief Division and also a check from the Christmas Fund. It all adds up to a little over $600. a year, and means that Mr. K. and his wife can face the future without fear.

In work camps the boys and girls share most jobs

Work Camps for 1942

THE success of last summer's work camps has led the committee in charge to announce the following projects for the coming summer, to run from approximately the middle of June to the middle of August:—

COLLEGE AGE CAMPS

Tabor, Iowa, where a new rural life center on the pattern of Merom is being developed with the coöperation of our churches in Iowa, Kansas, Nebraska and Missouri. The young people will get the old buildings of Tabor College in shape for their new use and also delve into the labor problems which confront the farmers.

Demorest, Georgia, where the camp will make its center at Piedmont College and work with a Southern Farmers Coöperative and other agencies concerned with the economic development and religious progress of northwest Georgia.

An Industrial Situation, probably at Schauffler College in Cleveland, with the interest centering in social problems growing out of the dislocations caused by war.

The cost of these camps will be $50, with some scholarship aid available.

For further information write to Work Camp Committee, Room 805, 14 Beacon St., Boston, Mass.

A Book on the Philippines*

By Alden H. Clark

From Carabao to Clipper is an attractive, well-written and valuable book. Mr. and Mrs. Higdon know the Philippines as few people do and have the art of illustrating their story by vivid pen pictures of people and events. His position as secretary of the National Christian Council of the Philippines and later of the Federation of Evangelical churches gave Mr. Higdon a broad and sympathetic knowledge of the entire evangelical movement which is reflected throughout the book.

In the first chapter the authors give us an effective thumbnail sketch of each of the main racial elements that go to make up the Filipino people—Negritos, Indonesians, Malays—with a quick appraisal of the many influences, Indian, Chinese, Japanese, Arab, Spanish and American, which have played on these groups. The second chapter with its description of the impact of the United States on the Islands since 1898 is another bit of terse but effective survey.

Most of the final three-quarters of the book is devoted to an account of the remarkable development of the evangelical movement in the last forty-four years and its all-around service to the Islands. Characteristically, this account begins with the story of Mr. S. D. Lommasson, an American ex-soldier who became a missionary among the Subanos near Zamboanga and by his help and example in agriculture and the establishment of a Mutual Credit Association helped them to raise their entire standard of living. The account of the Guiljungan Church with its thousands of members and its program of community service, the story of Laubach's literacy campaign for the Moros and the resulting adult literacy movement throughout the Islands, and the account of the service of Silliman University and of other effective evangelical educational institutions are all attractively presented. Yet the center of interest is always the Filipino Christians themselves—the tensions of their adjustments, the growth of their leadership, and the inspiration of many of their lives.

The Higdons give special emphasis to the fact that the movement is no longer mission centered but is now church centered. They also show the impressive degree of unity that is being expressed in *La Iglesia Evangelica* as well as in the coöperating missions. "Together we stand. We plan coöperatively. . . . A few Filipinos have already made

**From Carabao to Clipper*, by E. K. and I. W. Higdon, Friendship Press, New York, pp. 120. Price: cloth, $1.00; paper, 50 cts.

significant contributions to American Christianity. The time has come for more of this two-way traffic. Thus can the ecumenical church be built."

Why read such a book on the Philippines now? Is it not entirely out of date because of the war? Does that not spell the end of this promising evangelical movement? Some of the book may be considered to be out of date, yet only a very small part, while its clear and vivid picture of the present life of the Philippines is particularly timely just now. Moreover, the evangelical movement which it presents has a vital service to render in these very days of stress and clearly has within it the power to survive the present storm. Whatever the result of the present war we may be assured that this movement will go on. We cannot now receive detailed news of the missionaries in the Islands and their Filipino fellow Christians, but we do know that in most places in the Islands they are continuing to bear their Christian witness and render their Christian service.

For its inherent interest and for its portrayal of the present and the future of the Evangelical movement in the Philippines, we strongly recommend *From Carabao to Clipper.*

Delaware and American Oxford

By President Albert W. Palmer

THE Delaware Conference seems to me to have been an American Oxford. The occasion was much like that of the Oxford Conference, and the spirit was almost identical. There was not as wide a divergency in ecclesiastical millinery and we had no such picturesque figures on the Ohio Wesleyan campus as Father Bulgakoff, but we had plenty of stimulating ideas, and a very wholesome variety of opinion, vigorously expressed. Nevertheless, when it was all over there was a surprising, and to my mind, reassuring unity on the basic essentials of Christian social attitudes.

It is evident that the church is not being swept off its feet as yet by war hysteria, and is trying to think constructively and courageously about a future world order of justice and good will.

As Professor Hambro of Norway said, "The worst time to make a peace treaty is at the close of the war." It is to my mind most important and strategic that independent Christian public opinion as to what kind of a peace the world needs should be taking form now and should ultimately be available as a basis of future peace.

To Hold in Remembrance

LET us remember with gratitude the missionaries of the American Board and their families who remain in war zones, praying that their witness to the love of God in danger, distress and imprisonment may bring forth fruit a hundredfold.

In Japanese Territory

Mary Florence Denton
Carl R. Heine

In Occupied Territory in China

Edwin E. and Rose M. Aiken
Hazel F. Bailey
Constance Buell
Alma L. Cooke
Philippe and Dora D. DeVargas
Isabelle
Philippe
Francois
Peter
Helen Dizney
Elmer W. Galt
Howard S. Galt
Sheffield
Albert C. Grimes
Flora K. Heebner
Isabel Hemingway
Winifred Hemingway
Josie E. Horn
Hugh W. and Mabel E. Hubbard
Wells
William R. Leete
Ethel Lovatt
Lucia E. Lyons
Harry S. Martin
Harold S. Matthews
Louise M. Meebold
Mary L. McClure
Emma B. Noreen
Jessie E. Payne
Lucius C. Porter
Gertrude C. Pye
Alice C. Reed
Ernest T. and Beth H. Shaw
Stephen
Robbins and Katherine S. Strong
Stanley D. Wilson

In Occupied Territory in the Philippines

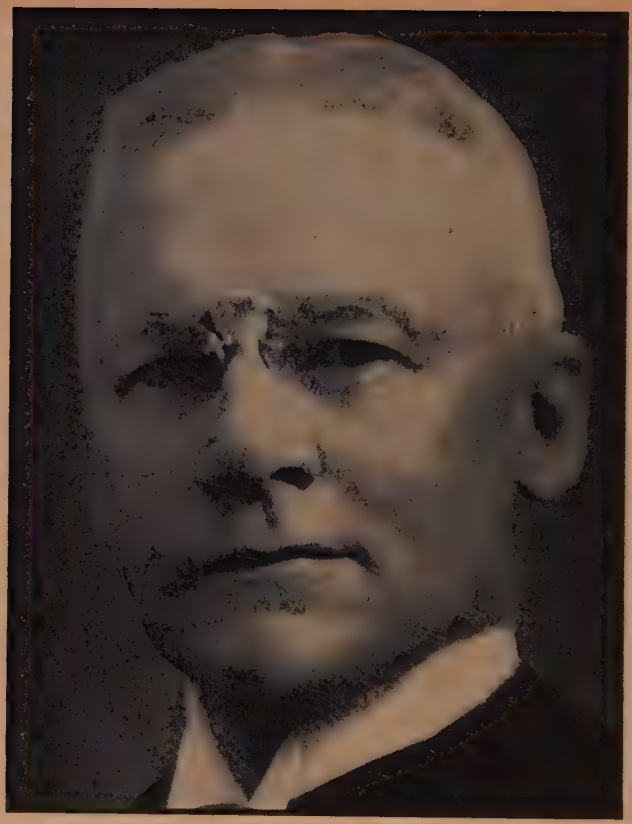
Earle H. Ballou
Alice M. Huggins
Valley L. Nelson
Hugh L. Robinson
Edward L. and Eda W. Nolting
Margaret W. Tong
Eloise
Curtis
Annarae

In Bulgaria

Agnes M. Baird
Elizabeth C. Clarke
Edith L. Douglass
Alma S. Woodruff

In Greece

Annie E. Pinneo



Rev. Charles Smith Mills, D.D.

Born January 17, 1861 • *Died March 3, 1942*

Successful Pastor, Effective Preacher
Father of the Pilgrim Memorial Fund
A Great Church Leader and Wise Master-builder

The death of Charles S. Mills in Winter Park, Florida, on March 3 removed from our fellowship one who had moulded its life in many ways.

As a builder of churches, Charles S. Mills left an unrivalled record. Born in Brockton in 1861, educated at Amherst, Hartford and Andover, he served his

apprenticeship at Springfield, Vermont, and North Brookfield, Massachusetts. In 1891 as a young man of thirty he became pastor of the Pilgrim Church of Cleveland, Ohio. In less than a year the congregation voted to build; in spite of "hard times" the present structure was dedicated free of debt in 1894, with Washington Gladden as the preacher. This was one of the very earliest of the institutional churches. It was conceived in a large way. It not only housed a memorable meeting of the National Council, but for fifty years it has been the center for a surprising range of religious and social activities.

In 1905 Charles S. Mills was called to the Pilgrim Church of St. Louis. Two years later the present massive structure was erected. In 1912 he went to the First Church of Montclair, New Jersey. The old building, made famous by the forty year pastorate of Amory Howe Bradford, burned down and was replaced in 1916 by the present cathedral like structure, which faces on three streets and is by all odds the architectural masterpiece of its builder.

But Charles S. Mills never confined himself to his local parish. At one time or another he held every office of either honor or responsibility within the gift of the denomination, from president of the Home Missionary Society immediately following its reorganization in 1906 to preaching the sermon at the meeting of the Council in Columbus, Ohio in 1917.

Denominationally his two major interests were the perfecting of the organization of our mission boards and the achievement of old age security for our ministers. In the early years of the century he had a hand in working out the present coöperative arrangement between the state conferences and our national home mission boards. He served on the Committee of Nineteen whose report to the Kansas City Council of 1913 resulted in the voting membership of the Council being made the voting membership of the missionary organizations of the denomination. He had a hand in bringing the homeland societies together under a common board of directors and in setting up the Commission on Missions, of which he was for a time chairman, as the agency of the boards for joint promotion.

The crowning service of Charles S. Mills to our churches was the establishment of the present annuity system by which the old age of all our ministers who choose to coöperate is safeguarded against want. He was chairman of the commission which raised the Pilgrim Memorial Fund between 1917 and 1920. He was the founder of the Annuity Fund for Congregational Ministers. During the strategic period from 1920 to 1928 he was secretary of both the Board of Ministerial Relief and of the Annuity Fund. We owe our present system of care for aged ministers to the clear-headed thinking and indomitable zeal of Charles S. Mills.

Since 1928 Charles S. Mills has played the role of elder statesman, dividing his time between Jaffrey, New Hampshire, Hartford, Connecticut and Winter Park, Florida. Although most of the men with whom he worked have passed from the scene, no leader among us has made a deeper impression upon the life of the churches.

In Memoriam

Mrs. Henry Curtis McDowell passed away at Lincoln Academy, Kings Mountain, North Carolina on January 11, 1942, after an illness extending over several years. Hosts of friends in the United States and in Angola, West Africa have a deep sense of loss in her passing, but lift their hearts in gratitude for all that she was able to accomplish in her forty-four years of life.

Born in Goldsboro, North Carolina of parents who had been trained at Livingston College, Salisbury, North Carolina,

she received her own college training at Talladega, where she was graduated in 1917 at the age of nineteen. She had some experience as a teacher before she married Henry Curtis McDowell in April 1918. With their infant son, Curtis Fonvielle, they sailed for Angola in June 1919, the first missionaries to be sent out by the American Board as representatives of the Negro Congregational Churches.

When they had been on the field only three years they opened a new station, Galangue, in an area practically untouched by missionaries. The story of that station is one of the most inspiring of any in modern missionary annals. Within a few short years a rapidly growing church was established, and schools, agricultural and industrial training, medical work were developing under the leadership of the McDowells, Coles and McMillan families. In "Modern Industry and the African," J. Merle Davis has written of this station "The transformation in Native community life brought about by the Negro missionaries at Galangue, Angola . . . could well be studied in relation to the whole strategy of Christian Missions in Africa." In all these developments Mrs. McDowell had her inconspicuous but effective share. She fulfilled the promise of her student years in her keen intellectual ability, sense of humor, and gifts of leadership.

In the application blank which she filled out as a candidate there was the following question:—"Have you considered the deprivations, hardships and perils which may be incident to this service and what is your attitude toward these?" She replied "No service is true service where there are no deprivations, hardships and perils. In true service there must be sacrifice." She paid the price in giving herself completely to the difficult work in a new field, maintaining at the same time a home that was a center of Christian influence.

During the furlough of 1930–31 it became clear that return to Africa involved a serious health risk. She faced it and accepted it. She preferred a shorter life spent in serving Africa than a longer one in the comfort of the homeland. In 1936, however, she could not remain longer on the field. Since 1937 the family home has been at Kings Mountain where Dr. McDowell is the Principal of Lincoln Academy. Stricken in body during these years, her brave spirit was unfaltering. It is that spirit which will be an abiding memory and inspiration to all her friends, as well as to Dr. McDowell and the two promising sons.

M. E. E.

WILL YOU, ALSO, SPEAK A GOOD WORD FOR THE *HERALD*?

Rev. John F. C. Green of McKeesport, Pennsylvania, writes that his niece, a voluntary exile from Germany, says this of THE MISSIONARY HERALD:

"I appreciate the HERALD. Here is a magazine one can read without being hurt by direct or indirect appeals to hate; one wherein the motive of good will to all men is clearly present."

President Albert W. Palmer of Chicago Theol. Seminary encourages us with these words:

"I have just gone through THE MISSIONARY HERALD for February. Beginning with the cover right on through it seems to me to be a very fine number. I don't see how anything could be more helpful and inspiring. I wish your circulation were a million copies!"

And we add an "Amen" to his prayer.

Personals

Dr. W. W. Peet, who made history in the Near East during his missionary days, passed his ninety-first birthday on the 14th of February. He recently wrote this to Dr. Goodsell who sent him as a valentine one of Thomas Todd's calendars:

"I am pleased with the valentine you have sent me. It was in Park Street Church that my farewell was held when I first went to Turkey in 1881. The meeting was presided over by that dear old Saint, Dr. N. G. Clark. Dr. Washburn was also present and spoke. That meeting left a lasting impression as also did the meeting some weeks before in Dr. Goodwin's church in Chicago when a class from the Chicago Theological Seminary were ordained to the ministry. Dr. C. F. Gates and Mr. Ainslie were among those set apart then to the ministry at that time.

"Dr. Goodwin, whose part in the ceremony was to give the right hand of fellowship, came down from the platform before he spoke his part and found me in the audience, and taking me by the hand led me to the platform and placed me among the young ministers. He then gave the hand of fellowship to all, including myself.

"It was an unusual act and made a deep impression. Dr. Goodwin was an unusual man."

Dr. Peet is living with his son at 2833 Ross Avenue, Ames, Iowa.

An American Missionary Association Division scholarship in memory of the late **Secretary Cady** has been created by Mrs. Cady and family. It is to be known as "The George Luther Cady Memorial Scholarship Fund." Its income is to be given annually for a scholarship in one of our Negro schools.

A most fitting permanent gift of remembrance to the Cause for which Dr. Cady gave his life and his love.

President Ernest W. Riggs of Anatolia College in Thessaloniki, Greece, paid a recent visit to New York and Washington to inquire into the measures which are being taken to relieve the tragic suffering in Greece. Despite the loss of the S.S. "Kurtulush," the Turkish boat which was taking beans, fish and other foods to Greece, nearly ten thousand tons of food had been sent across the Aegean. Another Turkish boat is now carrying this food and a Swedish boat has been chartered to speed up the delivery of the promised fifty thousand tons from Turkey. Two shipments of medical supplies and vitamins have been sent from Switzerland and a shipment of eight thousand tons of wheat from Egypt is promised. Further smaller shipments of wheat or flour are being considered. It is possible some condensed milk may be sent from Switzerland as well.

The Greek War Relief is hoping to meet the financial demands of these shipments. It is working in close harmony with the State Department, the American Red Cross, the International Red Cross and the British Embassy in its planning. The British government in coöperation with the Greek government in exile is making plans for the evacuation of several thousand Greek children through Egypt.

That North Carolina is today in the vanguard of every form of Negro welfare is due largely to the fact that thirty years ago the General Education Board appointed **Mr. N. C. Newbold,** a North Carolinian, supervisor of Negro education. The story of the way he has moved steadily from securing accredited primary and secondary schools to teachers' colleges and a public liberal arts college which now does graduate work in coöperation with the University of North Carolina, and the way in which he is approaching the actual equalization of white and Negro teachers' salaries is a southern epic of thrilling interest and consequence.

Miss Flossie E. Thompson has been added to the staff at Talladega College, Talladega, Alabama, as Assistant in the Department of Music beginning January 1942.

Mrs. Marguerite B. Jenkins has taken Miss B. Doreen Jolly's place as teacher of Home Economics at Ballard School, Macon, Georgia, beginning November 1941. Miss Jolly has accepted a position in college teaching.

Miss Hattie Georgia Farris has taken Mrs. W. W. Colston's place as teacher of the Social Sciences at Ballard School beginning November 1941.

Mr. Gordon H. Kitchen, who has served the A.M.A. for ten years, has left Talladega College to accept another position.

Miss Eleanor L. Greene has replaced Mrs. Lillie W. Henry as teacher of Grades 7 and 8 at Cotton Valley School, Fort Davis, Alabama, beginning January 1, 1942.

Miss Beryl E. Warner has replaced Miss Alice E. Creecy as teacher of Music and English at Fessenden Academy, Martin, Florida. Miss Creecy, who is now Mrs. Wright, has served the A.M.A. for eight years.

Mr. Paul E. Collins has been added to the staff at Trinity School, Athens, Alabama. In December Mr. Collins returned from Alaska where for six months he had been Acting Superintendent of the Kodiak Baptist Orphanage which is under the Woman's American Baptist Home Mission Society.

Chronicle

FURLOUGHS AUTHORIZED

Rev. and Mrs. Robert B. Whitaker of the North China Mission, a leave of absence for the duration of the war.

Miss Katharine Mix of the Marathi Mission, beginning in the spring of 1942.

Mr. and Mrs. G. Ross Thomas of the Marathi Mission, beginning in July of 1942.

ARRIVAL ON THE FIELD

Miss Eva M. Peek, in Uduvil, Ceylon, February 23, returning to the Ceylon Mission.

ARRIVAL FROM THE FIELD

Miss Mary A. Beals of Inanda, South Africa, in Boston, February 12.

DEATHS

Rev. William C. Bell, missionary in Africa for thirty-seven years, at Claremont, California, February 19.

Dr. Irving Maurer, president of Beloit College, at Rochester, Minnesota, on February 28.

Rev. Henry S. Barnwell, associate superintendent in charge of Negro churches in the South, at Sanford, North Carolina, March 1.

Dr. Charles S. Mills, former general secretary of the Congregational Board of Ministerial Relief and of the Annuity Fund for Congregational Ministers, and former chairman of Pilgrim Memorial Fund Commission, at Winter Park, Florida, on March 3.

Miss Annie Lueders, associated with the North China Mission since 1925, at Southington, Connecticut, on March 10.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1 to January 31, 1942 . . .	$49,206.30
Month of February, 1942 .	2,522.68
Total for nine months ended February 28, 1942 . .	$51,728.98

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches
WILLIAM T. BOULT, *Treasurer*

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